

## THE INTERMOUNTAIN CATHOLIC

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L. SCANLAN,  
Bishop of Salt Lake.

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## INDEPENDENT VOTING.

During the campaign which has just been brought to a close by the election, we were sometimes amused at the political arguments put up by partisans of one party or the other. For in nearly every political argument which we heard, there was no possibility in the minds of the disputants that they might be wrong, and the other party to the dispute right. That was impossible, for both were so absolutely sure that they were right that they would have staked almost their life upon their side of the question.

Probably never before in Utah politics was an equal opportunity given to the people to vote a discriminating ballot, a ballot based on the issues and the various representatives of the parties on the tickets as to their fitness for the offices to which they aspired. During all the campaign we heard no one advocate the election of men on their merits alone, though just what connection there can be between the tariff question or the bank guaranty question and a local judgeship or a county office in Salt Lake county is beyond our comprehension.

What difference can it possibly make if a county surveyor is a free trader or a high protectionist, or whether a sheriff believes or does not believe in the guaranty of bank deposits? And what possible connection can there be between the election of a Democratic or Republican president and the election of good and faithful servants on the board of county commissioners? Although it is probable that the great majority of people inherit their political partisanship, it does seem that they could lay aside that partisanship long enough to permit them to determine in their own mind that the administration of the affairs of counties has nothing whatever to do with the administration of the affairs of the country, and that the settlement of the tariff issues will not make for an economical administration of the affairs of the county.

But that is one of the peculiarities of politics the country over. The captains beat their drums, and the people cast their ballots as their partisanship rather than their good sense dictates. And we have all survived it, so it is probably not so bad as the independent voter would have us believe. Maybe the best men get in that way, anyhow. Let us hope so, at least.

## KEEPING WELL.

One thing brought out at the International Tuberculosis Congress, which held a session last month in the city of Washington, was the old fact that an ounce of prevention is worth a pound of cure. Nearly everybody except Christian Scientists will now concede that the prevention of disease by sanitary precautions is by far the wisest course to pursue, and among those whom we except no doubt there are many who will agree that the prevention of disease, even if not done by sanitary precautions, is far preferable to combating the disease after it has developed. Pasteur, the eminent scientist who has given the world a number of invaluable discoveries concerning germ life and the extermination of the parasite life which is injurious to the human family, says that it is in the power of man to cause all parasitic diseases to disappear from the world. Included in the list of diseases now known to be parasitic or germ diseases are tuberculosis, typhoid fever, smallpox, and a host of diseases which make child life so precarious, such as meningitis, scarlet fever, diphtheria and measles. If it is possible to free the world from these diseases, or even approximately so, then will humanity have accomplished a real and lasting benefit to the coming generations.

Dr. Koch, the eminent scientist, urged before the congress the importance of instilling in the minds of children the more important sanitary laws because, he said, children are quicker to learn

the hygienic laws than are adults. While we quite agree with Dr. Koch that children should be taught to care for their bodies, in cleanliness, the care of the skin and teeth, we are not so sure that an observance of those laws by adults would not be better precept than teaching. Besides, children in the public and parochial schools are nearly all well cared for in matters of health. The ventilation of most of the school buildings of the country, especially of the newer buildings, is far better than the ventilation in the shops, offices and stores in which their parents earn their livelihood. There can be no real benefit secured by knowledge of sanitary laws if the observance of those laws is made impossible from the necessities of human beings being compelled to work in unsanitary places in order to make a living.

On the statute books of Utah are very stringent laws compelling the ventilation of coal mines, but there are workshops right in the city of Salt Lake that are not so much better than a coal mine when it comes to sanitation and ventilation. Those who are compelled to work in them, or feel that they are because of the exigencies of their trade and needs of life, know well that they are suffering from the bad sanitary conditions, but are powerless to correct them. A sanitary workroom ought not to be looked upon as a benevolent provision for the workers, nor as an economy by the employer, but should be provided in justice to the workers and in justice to the world at large. A knowledge of sanitary laws is useless when the one knowing is unable to provide for himself such a place to work in. No matter about the home conditions; the good women of America know what cleanliness is and know the relation of cleanliness to health. We believe that most of the schools and most of the homes are better in hygienic matters than the average workshop, office or store. Attention should be given to these places, too, when the campaign against disease is started. Until it is given, we must conclude that the efforts of the International Tuberculosis Congress and similar scientific bodies will bear but small fruit. Education in these matters is of vital importance, but a knowledge that cannot be followed by the man who knows is of small benefit to him in his struggle to live and provide for his family.

## THE HIGHEST BUILDING.

The American people are eminently a superlative people. They cannot be contented with anything less than the greatest, highest, most, etc., in their endeavors. The largest navy, the greatest manufacturing plants, the strongest army—we all claim we could have these things, even if we haven't them already. That is the spirit of the day. In New York it has been carried so far that not contented with the highest buildings in the world, they wanted to build one or two so high that no other people would be so foolish as to attempt an imitation. They talked of erecting a building a mile high. Capable engineers figured it out that such a monstrosity could be erected, and that it would be perfectly safe—if the wind didn't blow it over or if the crust of the earth did not cave in under the immense weight placed upon a foundation of the size of the building.

Nobody has yet figured out just how much weight the surface of the earth will bear, but the scientific fellows have assured the projectors of the outlandish skyscrapers that the crust of the earth would probably not hold up under the proposed mile-high building which the architects contemplated. They have figured up the possible weight of a building a mile high, and have announced that it would be somewhere in the neighborhood of 4,500,000 tons.

Such an enormous weight as that is inconceivable. To carry such a weight on a railroad would require 7,500 trains of twenty cars each, and each car loaded to its capacity of 60,000 pounds. To pile such a weight on a plot of ground 200 or 300 feet square, we are assured by the scientific fellows, would result in the whole thing sinking, and probably taking with it a good-sized chunk of Manhattan island. For this reason, the municipal authorities of the city of New York have said that no mile-high building shall be erected in the city. Which may be good sense, but if some other city or some other country should decide to build such a tower, it would be hard for the American people, and especially those living in New York City, to forego taking a chance with the physical limitations of the earth's stratum about New York, and outdo anybody who presumes to take away the superlative degree of foolishness from us.

## KEEPING UP APPEARANCES.

We have often heard that the way to become prosperous and happy is to look prosperous and happy. This happy solution of the difficulties of the individual ought to be handed over to the government experts and have them try it on the people as a whole. When we as a nation get on the outer edges and are about to fall off into the abyss of despair and hard times, have the experts go before the people and tell them to look happy, put on a sunny smile and be prosperous in spite of the adverse conditions which they think they are up against. There are a great many stories about how the man was down to his last bit, but he got shaved and bought a shine and got a job on the strength of his refined and prosperous appearance. We don't happen to know anybody who ever did this wonderful thing, but there must be lots of such persons in the world, for we have heard the story a great many times, and have read it often in the pages given to juvenile fiction.

Therefore, when the nation thinks it is going up against an era of hard times, the professional poli-

iticians should get out the trumpets with the loudest blare and inaugurate ostentatious displays of pretended prosperity and thus encourage the people in their days of adversity. Of course, this keeping up appearances might not result in any great amount of solid comfort for those who really do feel the need of bread, but if everybody will pretend to be prosperous, put on a bold front and look prosperous, the cruel deception might work well on our departed glories and bring the hidden dollar out from its hibernating place.

In the meantime, however, it would be well for the fellow looking for a job to look as well as he can, but our candid advice would be for him to buy as generous quantities of substantial food as his limited means will procure, and look for a job on a full stomach. Maybe those who can afford to look prosperous will bring back the happy conditions of jobs hunting for men when the springtime opens up. We hope so, anyway.

## THANKSGIVING.

The proclamation of the president of the United States has been issued setting aside Thursday, Nov. 26, as a day of feasting and thanksgiving to the Giver of all good things. The annual holiday is one which is distinctively American, and the American people with one accord should bow before the Creator on this day and give thanks unto him for the bounteous blessings which they have enjoyed during the year that has passed. Each soul in the country has some great and deep-seated cause for thanks which he feels in his heart, and each should reverently give thanks unto the Lord for those things which are distinctively the gifts from our Heavenly Father. And what is there that we have enjoyed during the past year that has not come through the goodness of the Supreme Guide to whom all must look for comfort in their sorrows and for cheer in their moments of despondence?

There are those who have suffered the loss of dear ones through the visitation of the grim reaper, and those whose bodies have suffered through pain and accident. While a spirit of resentment may enter into the souls of those who have been called upon to suffer, yet in the annual summing up of the blessings bestowed, even the humblest and the most sorely tried can find cause for thankfulness, for we have as a nation been kindly dealt with.

The day is one of feasting throughout the country. Those whose adverse fortunes have made them feel the need of help will not appeal in vain to those more fortunately blessed, and the children bereft of parents and located in the various institutions supported by the charity of the people will all be made to understand that the blessings of our Lord are bestowed upon them, too.

While the Thanksgiving dinner has become one of the chief means of spending the holiday, yet should we all consider the day as one of greater import than one of feasting. Children are better satisfied with a good dinner than with anything else, but the grown-ups of the country, the fathers and mothers, and aunts and uncles, while providing the necessary enjoyment for the little ones, should be actuated by deeper motives than merely the enjoyment of the good things. To them it is given the privilege of bowing before our Lord and humbly petitioning for a continuance of the blessings which have been bestowed upon us, and of thanking our Lord for the blessings of the past. Crops have been good, and though we have suffered through a financial panic, let us all bow our heads and with contrite hearts beseech our Lord and Master to guide us in paths of uprightness that we may merit the continuation of the blessings which have been given to us. For in meriting what we ask we are sure of the fulfillment of the promises of our Lord.

## FARM LIFE.

If there is one mode of life that is essentially independent, it is that afforded by farming. If a man owns a good farm, free from incumbrance, and he has health and a strong arm, there is nothing in city or town life which can compare with his independent existence. When a city man considers the life of a farmer, he is likely to overlook the one point connected with an agricultural pursuit, and that is that there is a great deal of work about it. But given the heart to work, and a sufficient intelligence to guide that work, so that he will get the maximum of results for the minimum of effort, he has within his grasp not only a good living, but a freer life and healthier surroundings than almost anybody living in a city.

The truth of the matter is that the farmers of the country could live on well and prosperously and at the same time practically bankrupt every city dweller if they would organize as closely as one of our overfed trusts. But that is not the object of the farmer's existence. He doesn't want to get rich; that is, he doesn't want to get rich as badly as his urban-dwelling brother. He is willing to concede the right to live to everybody, and would like to have a share in the city luxuries, but he is willing to pay for them. He realizes that he feeds and clothes the people of the nation, but he does not want to organize a trust of his business, though he may be compelled to if the trusts squeeze him a little more.

It is one of the peculiar economic conditions of the country that the farmer sells his stuff in the cheapest market there is for his goods, and that the consumer of his goods, after they have been handled several times, probably manufactured into articles of commerce, buys those products of the farmer in the highest market. For instance, with wool selling at 11 and 12 cents a pound, there are clothes and sweaters and other things made from that wool selling for as much

as twenty times that price. Taking out the difference which the loss by cleaning represents, there must be a pretty good profit for somebody between the consumer and the producer. Who gets it we would not venture to say, but it is not the farmer and it is not the wage earner.

But with all these drawbacks, life on the farm is probably better today than it has ever been. Efforts are making to improve them still further. Among the recent acts of President Roosevelt was the appointment of a commission of five members to inquire into the social conditions of the farmers of America, and to report on methods of improving those social conditions. The department of agriculture has done a great deal toward increasing the productivity of the land and teaching the farmers how to increase their output. Irrigation, the rural free delivery, the building of good roads, the improvement and development of the waterways and railroads, all these have been of vast benefit to the farmers of the country. And the results of experiments at the stations established and maintained by the federal government have made broader the fields of endeavor and profitable work of the farmer.

There doesn't seem to be any good reason why the luxuries of the city should not be extended to the farms of the country. Inasmuch as the national prosperity is based upon the prosperity of the farmer, and inasmuch as the producer of the prosperity gets the first chance at the things we eat and wear, it is hard to imagine any legitimate reason why the farmer should not secure his share of the things he produces—and a very generous share—and that the drudgery of farm work should be lightened and the life made so attractive that the people, old and young, should flock back to the farm instead of to the city, where the prizes in most cases are won only by the sacrifice of health and contentment.

How terrible it is to consider the internal revenue receipts during the last three months. They have decreased a total of \$7,262,238 since the saloons have been closed up in different parts of the country. The figures are pointed out by the liquor men as an evidence of the national calamity that would follow prohibition. But what do the children have to say about it—that is, the children who have shoes to wear and food to eat, where before the internal revenue was seven million dollars greater?

Notwithstanding the stringency of the times, the haters report an unprecedented business the past week.

The president's Thanksgiving proclamation didn't take anything about the football games that will take place on that day, but there are a few whose interest in the result of those games is great.

Since the election is over, it may be truthfully said the melancholy days have come—for some.

And they are still going dry in Ohio. It is pretty hard to get the local option business started, but it flourishes like an infant industry after it gets in good working order.

There is no discounting the Indian summer of the Salt Lake valley. October and November days are perfect days—some of them, at least.

Down in Philadelphia the doctors have discovered a new disease, caused by a series of shocks to the nerves of a man who was running an automobile. The doctors called it autointoxication. Something like that must get the matter with the Salt Lake chauffeur when he turns loose.

Self-made men are great braggarts. Otherwise nobody would suspect that they had ever been made at all.

Discontented people may be so because they never learned to discipline themselves to the changes which each day in the world produce.

It's funny how some women who can't cook, sweep or take care of the baby, and who are afraid of a gas stove, and wouldn't go near a gasoline engine for fear it would blow up, learn so readily to reach lever to pull to start an automobile.

Still, we never knew a man who got blisters on his hands from steady knocking with his hammer.

The publicity provided for in the Des Moines law concerning the finances of the city ought to appeal with great force to the people who pay the bills. If the people knew just where their money went, perhaps the face of the man on his way to the tax counter would be more cheerful.

There's just one thing about a gossiping neighbor, it makes a fellow cautious of what he does and says.

## CATHOLIC CHURCH IN UTAH.

(Continued from page 1.)

with four hundred soldiers, one hundred married men with their families and a contingent of friendly Mexican Indians. With him went eight Franciscan priests who had volunteered their services to open missions in the land and minister to the colonists. After a fatiguing and harassing march of many months, Onate and his followers finally arrived at the pueblo of Puaray of the Zuni on the Rio Grande. Here, writes Marcelino Civezza, "a solemn Mass was celebrated, a sermon preached, the Cross of Christ planted and with religious and royal rites New Mexico was claimed for the Spanish crown."

It is impossible to define the boundaries of the New Mexico of the early Spaniards. It probably

included by the term, New Mexico, parts of Colorado, Kansas, Utah and all northern Arizona.

"On the 23d of August, 1598," writes Gilmary Shea in his sketch of the Spanish missions in the United States, "the erection of the first church in New Mexico was begun, and on the 7th of September was opened for divine service. The next day the Feast of the Nativity of Our Lady, this church was dedicated under the name of St. John the Baptist, the Father Commissary, Alonso Martinez, blessing it and consecrating the altars and churches. Father Christopher Salazar preached the sermon, and the day closed with a general rejoicing."

This humble church was the first temple consecrated to God within the present limits of the United States and marks an epoch in the missionary life of our country. But the date of the beginning of missionary labor among the tribes opens with the visit of the two priests, Juan de la Ascension and Pedro Nadal, to the Maricopas on the Gila, southern Arizona, in 1538.

The practical and permanent evangelization of the tribes was now begun by the allotment of the fathers to the neighboring pueblos, and the systematic organization of the priests into an active missionary body, subject to the orders of the local superior, Father Alonso Martinez.

On October 7, 1604, Juan de Onate, general in command, and Fathers San Buenaventura and Escobar, led an exploring and conciliatory expedition down the Colorado river. They paid a friendly visit on the way to the Zuni towns, near the headwaters of the Rio Grande, and, fording the Puerco, passed into the Moqui pueblos. Swinging to the west, they crossed the Colorado Chiquito at a place afterwards called the San Jose, and, continuing their march, veered to the north, passing near the site of the present city of Prescott, Arizona, through a region traversed by Don Antonio Espejo and Fray Bernardino Beltram nearly a quarter of a century before.

They now entered the lands of the Mohaves and the Yuman tribes near the Gila, swam the Gila and, facing to the south, marched through the delta of the Colorado and stopped on the shore of the South Sea, now the Gulf of California. Here they raised a huge cross, hanging on it the coat of arms of Philip IV of Spain, and took possession of the country in the name of the Spanish sovereign. This was on January 25th, 1605, and as it happened to be marked, in the Roman calendar, the feast of the Conversion of St. Paul, they declared that the day should henceforth be commemorated as an annual and patronal festival for New Mexico.

Returning from his explorations, Onate, in 1606, founded the city of Santa Fe—City of Our Holy Faith—and built the Church of San Miguel, afterwards destroyed in the Indian uprising of 1680.

In 1645 missions had already been opened, schools built and churches erected in forty-six Christianized pueblo towns of New Mexico. "Even in 1617," writes Charles F. Lummis, in "The Spanish Pioneers," "there were already eleven churches in use in New Mexico. Santa Fe was the only Spanish town; but there were also churches at the dangerous Indian pueblos of Galisteo and Pecos, two at Jemes, San Ildefonso, Santa Clara, Sandia, San Felipe and San Domingo. It was a wonderful achievement for each lonely missionary, for they had neither civil nor military assistance in their parishes, to have induced his barbarous flock to build a big stone church and to worship the new white God."

The mission of Jemes, where dwelt a solitary priest, Alonzo de Lugo, was almost a hundred miles west of Santa Fe and was buried in a desolation of solitude and sand. Taos, where Father Zamora was stationed, was a miserable collection of adobe structures on the Taos river, sixty-five miles north by east of Santa Fe. At the time that Father Zamora settled with the Tiguans, the tribe was at war with the Utes. Taos was the mission of St. Geronimo; its handsome church was burned and its priest slaughtered in the Indian revolt of 1680.

Of the forty-six Christian pueblos, mentioned by Father Velez de Escalante in his report, published in Documentos para la historia de Mexico, and existing 1649, seven were destroyed by the Apaches who surrounded New Mexico, except on the northwest, which was held by the Yutes.

Reading the glowing reports of Gilmary Shea and T. W. Marshall on the prosperous state of the New Mexican missions, one would be led to conclude that these Indians were as docile as children and as yielding as clay in the hands of the potter. But, from the very beginning, the fathers had to deal with a stiff-necked, wayward and stubborn people. Among them were many in every pueblo on whom the preaching, the self-devotion and exemplary lives of the missionaries had no effect. The morality the fathers taught was too exacting, it demanded a self-denial and a command of the senses, even of their thoughts, opposed to their inherited customs, to their traditional practices, their own inclinations and tribal usage.

## CHAINED, BUT NOT THE BIBLE.

(London Standard.)

The customs of old times are brought to mind when one visits Breadsall Parish church, near Derby. In this church is a set of chained books which are kept in an old oak desk at the eastern end of the north aisle. The desk is a double one with hinged lids which can be locked. One recess contains Burnett's "History of the Reformation," published in 1679 and 1681, and the "Works of Josephus," printed in 1702. On the other side of the desk are "Works of John Jewell, Bishop of Salisbury," 1605; "Discourses of Some London Divines," 1694; "History of the Early Martyrs," 1687, by William Cave, D. D.; "History of the Fathers to the Fourth Century," 1683, by Dr. Cave, and "History of the Apostles," 1684, by Dr. Cave. Each book is attached to the desk by a light chain two feet long so as to prevent any unauthorized person from removing it.